

# The Philanthropist.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

We are verily guilty concerning our brother therefore is this distress come upon us.

SAMUEL A. ALLEY, Printer.

WHOLE NO. 203.

LIAMIEL BAILEY, Jr., Editor.

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ing half, two-thirds or an entire column.

From the London Patriot, Dec. 30, 1839.

BULL OF POPE GREGORY XVI.

FOR THE ABOLITION OF THE SLAVE TRADE.

On the 2d of December, 1839, the ninth year

of the Pontificate.

As we are on the supreme seat of the

Church, and acting, though by no merits of our

own, as the viceregent of Jesus Christ the Son of

God, who through his great mercy condescended

to himself man and to die for the redemption

of the human race, we regard as a duty devolving on

us, to endeavor to turn the inhuman

trade of the negroes, or other human beings what-

ever, beyond a doubt, when the light of the

truth first began to diffuse itself, those unhappy

creatures, who were plunged into the severest con-

dition of slavery, in consequence of the numerous

at that time, found their condition alleviated

by the Christians. For the Apostles, inspired

by Divine Spirit, taught even their slaves to

their God heartily. They also taught their mas-

ters that they should act well, and equitably, and

that they were to be as to the God both of

them and of their slaves, dwells in Heaven, and

with him there is no acceptance of persons.

With a sincere and universal spirit of charity

enjoined by the law of the Gospel, our

Lord himself said that he would consider

of benevolence and mercy done to the least

of these, or denied, as done or denied to him-

self, followed that the Christians not only

loved their slaves, especially such as were

in the light of brothers, but were even

endeavoring to endow with liberty such as de-

served. Gregory Nissenus informs us that such

of slaves was customary on the occasion

of paschal solemnities. Nor were there Chris-

tians, who, stirred up by a more burning

subjected themselves to slavery to redeem

many of whom that apostolical personage,

deceased, Clement I., testified that he knew

in progress of time, as the clouds of hea-

then reached that point that during several

there were no slaves allowed amongst the

majority of the Christian nations, but with

they are compelled to add, that there afterwards

even among the faithful, a race of men who,

blinded by the appetite and desire of sordid

did not hesitate to reduce in remote regions

earth, Indians, negroes, and other wretched

to the miseries of slavery, or, finding the

established and augmented, to assist the

of others. Nor did many of the most

of the Roman Pontiffs omit severely to

their conduct as injurious to their souls and

disgraceful to the Christian name.

These may be especially quoted the Bull of

which bears date the 29th of May, 1537,

and to the Cardinal Archbishop of Toledo;

where still more comprehensively by Urban

dated the 22d of April, 1639, to the collec-

tion of the Apostolic Chamber in Portugal,

whereby castigating by name, those who

to subject either East or West Indians to

of those distinguished Por-

new Bull, addressed to the heads of the

authorities of Brazil, and other regions,

17th December, 1741. Even before an

cessor of ours, more ancient than these,

in whose age the dominion of Portugal

ended to Guinea, wrote on the 7th October,

the Portuguese bishop, who was about to

higher, a letter, in which he not only gave

high functions powers to exercise with

success his sacred ministry in those parts,

rely unadvisedly on the same occasion

Christians who carried slaves into sla-

And in our own time Pius VII., moved by

spirit of religion and charity as those who

before him, sedulously interposed his

with the men in power, that the trade

Major, under the seal of the fisherman (sub annulo piscatoris), on the third day of Dec., 1839, and in the ninth year of our Pontificate. Countersigned by Cardinal A. Lambruschini.

NORTH CAROLINA AND THE RIGHT OF PETITION.

New York, Feb. 28, 1840.

DEAR SIR:—I notice that among the gentlemen

in our present House of Representatives who have

taken a conspicuous part in the opposition to the

Right of petition, few have made themselves more

conspicuous than Messrs. Stanley and Bynum,

from North Carolina. Insisting that every man

who votes against a gag is an abolitionist, and that

every man who presents an abolition Petition in-

sults the South, violates the Constitution, and is

about dissolving the Union, they seem to be utterly

unconscious of the fact, that their own beloved

Carolina has abolitionists within her borders, has

or lately had an Abolition Society, and has had

her Petitions not simply for the Abolition of Sla-

very in the District of Columbia, and the Territo-

ries, but for the "Abolition of Slavery in the

United States," and for the "Prohibition of the

slave trade, or Internal Traffic between the states

under any pretence whatever."

I submit to these gentlemen, who have vied with

each other in their efforts to prove Northern gen-

tleman who protest against the abolitionists and

evils of Slavery, *Enthusiasts and fanatics, dis-*

*unionists and violators of the Constitution:* that the

*North Carolinians themselves have set the exam-*

*ple, and have within the last fifteen years peti-*

*tioned Congress to do as much or more than any*

*Northern abolitionist now petitions Congress to do;*

*that those Petitions were not then rejected by her*

*own or other Representatives, but were promptly*

*presented, respectfully received, and duly referred*

*to appropriate committees for consideration. I*

*submit the following extracts from the Journals of*

*Congress, and the Petitions now on file amongst the*

*"entombed philanthropy of the nation."*

House Journal, Dec. 13, 1824, 2d Sess. 18th

Congress.

"Mr. Saunders (a Representative from North

Carolina) presented a memorial of the *Manumission*

*Society*, for promoting the gradual abolition

of Slavery, praying that measures may be adopted

for the gradual abolition of slavery within the

United States, which memorial was referred to the

committee upon the subject of the suppression

of the African Slave Trade."

Extract from the Petition itself.

"At this day it is given up by most men of com-

mon understanding, that Slavery is wrong in prin-

ciple; that it is wrong in practice; yet notwith-

standing this is known and felt by many, as our

laws (which are said to be founded on our free

institutions of government) tolerate it; we still, as

a nation, and as individuals, persist. We keep up

a practice contrary to the principles of humanity,

to the principles of our free institutions, and con-

trary to the principles of the Christian Religion,

and sound policy, and which will fix an indelible

stain upon the character of the nation, if persisted

in.

"We hope your honorable body will not pass

lightly over this national evil, which we consider

the sin of oppression, and ought to be abolished

among us, even if they could not be sent off; but

we wish to promote emigration to Hayti, and it

will preclude any further apprehension among us,

after they are liberated."

Again—Extract from the House Journal, page

187, Jan. 22, 1827, 2d Sess. 19th Congress.

"Mr. Saunders presented a petition from the

Board of Managers of the *Manumission Society* of

North Carolina, praying that the INTERNAL

TRAFFIC IN SLAVES MAY BE PROHIBIT-

ED BY LAW, and that provision may be made

for the removal of those who may be emancipated

to places without the United States. The Petition

was referred to the Committee of Ways and

Means."

Extract from this Petition.

"And as we view with deep regret the prevail-

ing spirit of oppression, which abounds in our

land, the practice of Slavery which is held up, in

some of the states, and the rapid increase of the

black population generally, in the slave states, we

feel depressed with gloomy forebodings, and de-

precate the probable consequences which may re-

sult, if the trade in human beings, and the practice

of Slavery is persisted in by those states; if this

sin of oppression, if this great national evil is

practice and principle, and the right of Congress

to regulate and prohibit the Internal Traffic, as

well as slavery itself in the District and Terri-

ories. And yet, at this late day, when Messrs.

Cost Johnson and Edwin Stanley, for political and

party purposes, set up a pretence against the

constitutional right to receive and act upon similar

petitions, there are men found who really seem to

oppose them in earnest, and that Carolina would

stand upon her reserved rights in this matter! Let

such remember the North Carolina Manumission

Society, its petitions, and Judge Saunders' recep-

tion and presentment of them, and calm their

fears.—Eman.

ADDRESS

Of the Yearly Meeting of the religious Society

of Friends, commonly called Quakers, in Indi-

ana, Illinois, the western part of Ohio, &c. to

all in the United States who profess the Chris-

tian religion, and hope for salvation, through

the mercy and merits of our Lord and Savior

Jesus Christ.

DEAR BRETHREN—"Mercy unto you, and peace

and love be multiplied." Our minds have been

seriously impressed with considerations relative to

the suffering condition of our fellow-men, descend-

ants of the African race, who are subjected to the

rigors of unconditional slavery, deprived not only

of their natural rights, but in a great measure, the

means of religious instruction is withheld from

them, to the great injury of the reputation of the

profession of our holy religion in the world.

In venturing to address the professors of the

Christian faith on this very important subject, we

trust we shall not be suspected of acting from party

or political motives; or of designing to excite

feelings in any which might lead to violence and

confusion. Our object is, the performance of our

religious duty, and the promotion of universal

righteousness on the earth. Our principles are

well known to be pacific, consistent, we firmly be-

lieve, with the doctrine of the gospel, which

breathes "Glory to God in the highest, peace on

earth and good will to men;" therefore, as we can-

not resort to violent proceedings ourselves, to ob-

tain or secure our most dear and valuable rights;

so we cannot countenance riotous or tumultuous

proceedings in others for the attainment of any ob-

ject however just or desirable; yet we believe it to

be our religious duty, to open our mouths for the

dumb, and to plead the cause of the oppressed.

It has been long and generally known, that we,

as a religious Society, have, both by example and

precept, borne testimony against slavery. Upon

religious grounds we have borne this testimony,

and upon the same ground we continue to bear it.

In obedience to the manifestations of truth, in the

light of the gospel, we have been enabled to raise

this standard of justice against the practice of hold-

ing property in the persons of our fellow-men, and

we remain unshaken in the same belief; and we

humbly hope and trust, that with the assistance

of the grace of God, we shall maintain it to the very

end of our lives, and transmit the same Christian

testimony and practice to our latest posterity, as

one of the best legacies we can leave to those who

shall come after us in the church.

Having in the capacity of a religious Society,

washed our hands from the sin of slavery, and

this having been favored with the blessing of peace in

our act of obedience to the precepts of our Lord

and Savior Jesus Christ, we should prove faithful

to the cause of our holy religion, and to that gra-

cious Being who has bestowed his favors so boun-

tifully upon us, were we to remain silent on this

subject, while there are in our beloved country

more than two millions of human beings held in

servile bondage. When we reflect that the vic-

tims of American slavery, are, in most of the

slave-holding States, systematically deprived of the

advantages of knowing how to read the Holy

Scriptures, and liable to be sold and transferred

from hand to hand, and from State to State, from

the shores of the Atlantic to regions west, and far

west of the Mississippi; that the tenderest and

most sacred ties, which bind and endear the mem-

bers of the same family one to another, if not

wholly disregarded, are often torn asunder, and

that the separated sufferers can entertain but little

or hope at all, that they shall ever, in mutuality,

see each other any more; and when we further

reflect, that this system of cruelty is not only

sanctioned by many of the States, but actually

be removed from within their respective borders.

And when we take into consideration the situation

in which these are placed, and the great mass of

deep rooted prejudice which opposeth itself to the

abolition of slavery, we are prepared to say that

we feel much Christian sympathy with them in

this work of righteousness; which we trust they

have been constrained by the love of Christ to

engage in. And we desire, that all of every name

and denomination who have been thus convinced,

may be encouraged to labor faithfully in the love

and spirit of the gospel for its











# POETRY.

## WE ARE SEVEN.

By wordsworth.  
A simple child,  
That lightly draws its breath;  
And feels its life in every limb,  
What should it know of death!

I met a little cottage girl,  
She was eight years old, she said;  
Her hair was thick with many a curl,  
That clustered round her head.

She had a rustic woodland air,  
And she was wildly clad;  
Her eyes were fair, and very fair;  
Her beauty made me glad.

'Sisters and brothers, little maid,  
How many you may be?'  
'How many? Seven in all,' she said,  
And wondering, looked at me.

'And where are they? I pray you tell,'  
She answered, 'Seven are we';  
And two of us at Conway dwell,  
And two are gone to sea.

'Two of us in the church-yard lie,  
My sister and my brother;  
And in the church-yard cottage, I  
Dwell near them with my mother.'

'You say that two at Conway dwell,  
And two are gone to sea,  
Yet ye are seven!—I pray you tell,  
Sweet maid, how this may be?'

Then did the little maid reply,  
'Seven boys and girls are we.  
Two of us in the church-yard lie,  
Beneath the church-yard tree.'

'You run about, my little maid,  
Your limbs they are alive;  
If two are in the church-yard laid,  
Then ye are only five.'

'Their graves are green, they may be seen,  
The little maid replied,  
Twelve steps or more from mother's door,  
And they are side by side.'

'My stockings there I often knit,  
My kerchief there I hem;  
And there upon the ground I sit—  
I sit and sing to them.'

'And often after sunset, sir,  
When it is light and fair,  
I take my little porringer,  
And eat my supper there.'

'The first that died was little Jane,  
In bed she moaning lay,  
Till God released her of her pain,  
And then she went away.'

'So in the church-yard she was laid;  
And, when the graves were dry,  
Togeth' round her grave we played,  
My brother John and I.'

'And when the ground was white with snow,  
And I could run and slide,  
My brother John was forced to go,  
And he lies by her side.'

'How many are you, then?' said I,  
If there are two in Heaven?  
The little maid did reply,  
'O Master! we are seven.'

'But they are dead, those two are dead!  
'Their spirits are in Heaven!'  
'Twas throwing words away; for still  
The little maid would have her will,  
And say, 'We are seven!'

From the Emancipator.  
ong since became reconciled to the prospect of living  
ing a hated man!—Gerrit Smith.

to live and die hated? Thou friend of the slave;  
free freedom no lovers to cherish thy name!  
ll foes of humanity trample thy grave,  
and the black shroud of infamy cover thy fame?  
thou who hast felt for the peof's and oppress'd  
What love and affection a brother can feel,  
name shall be lov'd, till their wrongs be redress'd,  
nd the world shall applaud thy devotion and zeal.

live and die hated! While fetters are forged,  
le scourges indited, and shackles are sold;  
le slavery's shambles with freemen are gorged,  
nd the rights of humanity barter'd for gold?  
atred pursue the vile vile dealers in blood—  
robbery, murder, be branded with shame;  
thou by the altar of Freedom and God!  
pressors reverse while blaspheming thy name.

live and die hated! Let tyrants disdain thee,  
d slavery's minions vent malice and spite;  
friends of the slave will be proud to sustain thee,  
d in this warfare of Justice and Right:  
hearts that with thine for the outcast have bled,  
chains shall no more bind the necks of the free,  
mingle their grief with the tears thou hast shed,  
sweaten with love the remembrance of thee.

College, Jan. 13th. J. H.

LINES.  
n by Professor DAVID PRABODY, a few days  
previous to his death.

Mourn not for me when I am gone;  
Nor round my lily  
Shed one sad tear,  
Nor put for me your sable on.

I go to him who died to save;  
In Him I trust,  
And though to dust,  
My flesh shall moulder in the grave;

Yet soft and sweet shall be its rest;  
While far on high,  
My soul shall fly,  
To be forever with the blest.

And at the last great day the earth  
Shall yield its trust;  
And then my dust  
Shall rise in glad and glorious birth.

far not death, why should I tell;  
Death has no sting,  
Since Christ my King  
Fath' died, and conquered death and hell.

he cold dark grave—there is no care,  
Nor pain, nor gloom,  
Within the tomb;  
he wicked cease from troubling there.

hen let me go; I see the throng  
Of happy ones,  
Upon their thrones;  
hear their ever pealing song.

ourn not for me, when I am gone;  
Nor shed one tear  
Around my bier;  
at meet me, meet me round the Throne.

settled over the First Congregational Church  
afterwards over the Central Church in Wor-

# From the Cin. Daily Gazette. Life in Cincinnati in 1840.

Few of us know how our neighbors live; few  
of us ask even what are the daily things of those  
about us. And yet to learn more of the strange  
world in whose midst we walk, is perhaps the  
surest way by which to put off prejudice and er-  
ror, and acquire in their stead liberality and wis-  
dom.

To present true portraits of some of the many  
varieties of life which now, at this hour, have their  
being in this city, is my object; and every por-  
trait is from life.

## FIRST SCENE.

A room 12 by 8, with a window of 4 panes  
of glass, and a chimney-place 4 feet by 3—a bed is  
in the room; a table having three legs, and an  
empty candle box set upon the end to serve as a  
seat; in the bed and among the clothes upon it,  
which consist of blankets, coats, petticoats, pan-  
talons and ragged quilts, are a mother, her son of  
sixteen, her daughter of fourteen, and three youn-  
ger children; all are asleep but the mother, though  
the hour is half-past nine, A. M. The mother  
lies with her eyes fixed on the three sticks of  
wood; presently she shakes the oldest boy by the  
shoulder, and says, "Bill, I say, when did the  
Council tell you they'd give us some more  
wood?" "Next week, I told yer, last night;  
let me sleep." So he drops away again into slum-  
ber, while the mother with many a deep-drawn  
breath, makes her calculations for fuel during four  
days, her capital being three sticks. Her innu-  
merable thoughts terminate, where so many do, in  
concluding to borrow. Having settled this, she  
gets up, puts on her outer clothes, (the under ones  
are never taken off except to wash, at rare inter-  
vals,) and proceeds to fish out the smaller chil-  
dren, whose faces she rubs with a damp crash  
towel till all are red and roaring. Sally and Bill,  
much relieved by the absence of the juniors,  
stretch themselves and prepare for a new draught  
of oblivion; while the mother makes ready her  
thick coffee, and puts a little fat into the fry-  
pan to melt before the one stick which she has  
kindled at the end, while she mixes the unleavened  
flour and water which are to supply their staff of  
life.

At first glancing into this room, one thinks it  
the home of vice; the abode of intemperance, li-  
centiousness, idleness, and probably dishonesty.—  
The glance is deceptive. The mother is honest,  
industrious and religious; but without work and  
without tact; moreover, she was raised in a slave  
state, and learned inefficiency from her suga-  
rified cradle. The eldest boy is in a bad way, it  
is true; for being out of work, he has fallen into the  
company of boys whose parents are bad, and is  
learning evil rapidly. He and his sister sleep so  
late this morning because they were up by turns  
through the night with a neighbor's child; how-  
ever, they rarely rise before nine, having no work,  
and animal warmth being cheaper than fuel. The  
sister is by nature one of the most beautiful girls  
in the city; modest, intelligent, full of feeling; but  
slatternly, careless, and inefficient.

The father of this family has gone to that great  
receptacle of husbands and sons, known by the  
somewhat vague name of "down the river;" no-  
thing has been heard from him for eight months.—  
This is probably, then, one of the deserted fami-  
lies. The mother goes out to wash—the elder  
daughter takes care of the younger children, one  
of whom is a cripple—the elder son works in  
brick-yards, tobacco-cists' shops, printing-offices,  
and when out of work runs the streets, and by in-  
tervals goes to school. For some days all have  
been out of work; they have no money, no meat,  
no bread—a little lard, a few pounds of flour, a  
"drawing" or two of coffee,—without milk or  
sugar,—behold their possessions! Rent is due,  
also, and wood fast drawing to a close. Friends  
on earth this family has not; but the mother has  
still her faith in God's Presence, and in his Provi-  
dence. "The power, the value of that faith, those  
of us who dwell in the constant presence of  
want do not, cannot, realize. To that poor wo-  
man, God is no abstraction, but a living Father.—  
He is not among the stars, but by her bed-side.—  
When the hour of great need, of hopeless need,  
almost comes,—her Bible and Methodist hymn  
book have a divine power in them, and her last  
crumb becomes, like the five loaves in the desert-  
place, enough for a multitude.

But want of food is not so hard to bear as what  
follows—the temptation to forget want in whiskey;  
—the temptation to supply want by dishonesty,—  
by, what many tongues suggest,—the prostitution  
of that young girl. It is when we see the im-  
mense "purchase" which Satan has whereby to  
move such hearts, and look at the frequency with  
which he moves our own,—that we may learn tol-  
erance for the vices of the poor. Let a man, or  
woman, fall down drunk in the street, or be caught  
in a petty theft—lo! the refined pass by in disgust  
and contempt; the worldly with a sneer; the vul-  
gar stop and look on with a laugh. The pity  
without condemnation, without contempt, without  
derision,—such as becomes a Christian,—we sel-  
dom witness.

## The Reformer.

I was always a reformer.—When at school I  
proposed to the Master to try a new system, to  
give up the birch and treat the unruly to sugar-  
plums; and my reward was a sad thrashing, and  
the advice to reform my own manners before I  
tried high things. I left school, and went into  
a store; there I found every thing wrong, but no  
sooner did I propose a scheme, by which letters  
were to be copied without labor, and the store to  
be swept by a hired man, than my employer bade  
me sweep the counting-room twice a day, and  
prepare triplicates of every letter he wrote, add-  
ing 'Young man, mend your own ways, and then,  
it may be, others will hear what you have to say.'  
I went home disgusted with the bigotry of man-  
kind, and found my father just setting out a pear  
tree; the tree had a great many roots, and he was  
trying to find places for them all to lie in. 'Why  
in the world,' said I, 'don't you cut out some of  
them off. If I was a gardener, I'd soon alter your old  
ways.'

'Theophilus,' said the old man, rising from his  
knees, 'you will find it enough labor to alter your  
young ways; to prune your reforming, but unim-  
proving temper.' Thus thwarted in all my plans  
of improvement, I gave up business, and took a  
sea-voyage. While at sea I saw so many things  
that needed to be changed, that my hopes of help-  
ing others once more sprang up. I suggested to  
the mate to change a rope here and there; to take  
in sail now and then, and he, to my great joy, fol-  
lowed my hints. Now, thought I, my philanthropy  
may have full play. But one morning just as  
I was about to have the studding-sails rigged,  
though it looked a little squally, the Captain came  
up the companion-way, and tripping up my heels  
threw me into the cabin and ordered the sails down  
just in time to save them from a squall that was  
close upon us. When he came below again he  
threatened to put me into irons if I used any more  
reforms aboard of his ship. Almost broken hearted,  
I became a lawyer upon my return to dry  
land; and then, in truth, I saw a wide field of re-  
form before me, and no sooner was I entrusted  
with a case than I began. I found the bar and the  
bench, however, just as bigoted as ship-masters  
and other vulgar people; they fined me for con-  
tempt of court, and abused me for abusing them;  
and one day when a clergyman was present to  
whom I appealed, he answered 'Physician, heal  
thyself.' I married, thinking that I could reform  
my wife at any rate, unopposed; but, alas! she  
like all others, turns round upon me with 'my dear

Theophilus, you do the same yourself. My sweet  
Theophilus, suppose you reform your own faults;  
give up talking scandal, drop wine and segars, pay  
visits more frequently, shave oftener and cleaner,  
answer your letters and brush your shoes.'

So am I treated; such is the bigotry of man and  
woman. The whole world is leagued to force upon  
me the conviction, that to reform mankind, I  
must begin by myself. This prejudice I must try  
to correct, for I am sure the world needs to be re-  
formed upon that point.—Western Messenger.

True, reform should begin at home but should  
not end there.—Ed. Refl.

## ADVERTISEMENTS.

IMPORTANT TO COUNTRY MERCHANTS.  
TRUMAN & SMITH, Booksellers, Main street, be-  
tween 4th and 5th sts., (up stairs) Cincinnati, publish, and  
have constantly for sale, the

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Also, a general assortment of the various School Books  
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pel, Smith to Smylie, Power, of Congress, Bible against  
Slavery, Emancipation in the West Indies, Elmore and Bir-  
ney, and Letter of G. Smith to Henry Clay, all in one  
volume.

Anti-slavery Manual; Alton Riot; Anti-slavery Record,  
vol 1 & 2; Appeal by Mrs. Child; Bourne's Picture of sla-  
very; Charles Ball; Ohio Spear; Chandler's Prose and Po-  
etical works; Emancipation in West Indies, by Thome and  
Kimball; Fountain; Gustavus Vassa; History of Pennsylv-  
ania Hall; Jay's View of the action of the Federal Govern-  
ment in behalf of Slavery; Light and Truth; Law of Sla-  
very 8 vo.; Memoir of E. P. Lovejoy; Memoir of P. Wheat-  
ley; a Native African; Negro Poems by Phillis Wheat-  
ley; a slave Quarterly A & M Magazine; Rankin's Letters;  
Right and Wrong in Boston; Slavery; containing Declara-  
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Slavery; Wesley's Thoughts, pocket edition in tussling;  
Whittier's Poems.

American Slavery AS IT IS; Anti-Slavery Almanac  
for 1840; Address to the churches of Jesus Christ, by  
Evangelical Union A. S. Society; Anti-Slavery catechism;  
Anecdotes of American Slavery; Appeal to the Christian  
people of the south; Adam's speech on the Right of the  
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Quincy (Ill.) Whig, a gratuitous testimonial of the genuine  
TOMATO medicine by Doctors ELLIS & NICHOLS, which  
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Having used to some extent for the year past, Miles'  
Compound Tomato Pills, and having learned the ingredi-  
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ON LOW SPIRITS.  
Low spirits is a certain state of the mind accompanied by  
indignation, wherein the greatest evils are apprehended upon  
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ed. Ancient medical writers supposed this disease to be  
confined to those particular regions of the abdomen techni-  
cally called hypochondria which are situated on the right  
or left side of that cavity, whence comes the name hypo-  
chondriasis.

Symptoms.—The common corporeal symptoms are flatu-  
ency in the stomach or bowels, acrid eructations, costive-  
ness, spasmodic pains and often an utter inability of fixing  
the attention upon any subject of importance or engaging  
in any thing that demands vigour or courage. Also lan-  
guidness—the mind becomes irritable, thoughtful, despond-  
ing, melancholy and dejected, accompanied by a total re-  
moval of the nervous system. The mental feelings and  
peculiar train of ideas that haunt the imagination and over-  
whelm the judgement, exhibit an infinite diversity. The  
wisest and best of men are so open to this affliction as the  
weakest.

Causes.—A sedentary life of any kind especially severe  
study, protracted to a late hour in the night, and rarely re-  
lieved by social intercourse or exercise, a dissolute habit,  
great excess in eating or drinking, immoderate use of mer-  
cury, violent purgatives, the suppression of some habitua  
discharge, (as the obstruction of the menses) or more im-  
portant organs within the abdomen is frequent cause.

Treatment.—The principal objects of treatment are, to  
remove indigestion, strengthen the body, and enliven the  
spirits, which may be promoted by exercise early hours,  
regular meals, pleasant conversation—the bowels (if cos-  
tive) should be carefully regulated by the occasional use  
of a mild aperient. We know nothing better adapted to ob-  
tain this end than Dr. Wm. Evans' Aperient Pills—being  
composed of the purest ingredients, and containing no opium  
or other cleared his inextinguishable Camomile Pills—(which  
are tonic, anodyne, and anti-spasmodic) are an infallible reme-  
dy, and without dispute have proved a great blessing to the  
numerous public.

Some physicians have recommended a free use of mercury,  
but it should not be resorted to in many cases it merely  
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Dr. Wm. Evans, Camomile and Family Aperient Pills  
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Price 75cts. a package, which contains a bottle of Camo-  
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CAUTION.  
Dr. Wm. Evans will not be responsible for the genuineness  
of the Camomille Pills unless they are bought of Dr.  
Evans' advertised agents. There is one agent in every  
county. Buy of none but agents as many druggists who  
are otherwise respectable, have imposed upon the invalid  
by selling a spurious article. Wholesale druggists are the  
Dr. Evans' agents; therefore respectable dealers in the coun-  
try ought not to get a spurious article of them, but write for  
the genuine to 100 Chatham street, N. Y., where the Pills  
are manufactured and sold wholesale. Only place in Lou-  
isville for the sale of his celebrated medicines, is at his  
General Western Office, 47 Wall street, Louisville, Ky.

HIGHLY IMPORTANT.  
Nervous diseases, liver complaint, dyspepsia, bilious dis-  
eases, piles, consumption, coughs, colds, spitting of blood,  
pains in the chest and side, neuralgia, female weakness, mer-  
curial diseases, and all hypochondriacal, low spirits, palpi-  
tation of the heart, nervous weakness, flur and alarm; sexual  
weakness, indigestion, loss of appetite, heart burn, general  
debility, bodily restlessness, chronic or green sickness, flatu-  
lency, hysterical faintings, hysterics, headach, hiccup,  
sickness, night mare, rheumatism, asthma, colic, diarrhoea,  
cramp, spasmodic affections, and those who are victims to  
that most excruciating disorder, Gout, will find relief from  
their sufferings by a course of Dr. Wm. Evans' medicine.

Also, nausea, vomiting, pains in the side, limbs, head,  
stomach or back, dizziness or confusion of sight, noises in the  
inside, alternate flushes of heat and chilliness, tremors,  
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Interesting and astonishing facts, are amongst the num-  
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Bilious Pills, in alleviating afflicted mankind.—Mr. Robert  
Cameron, 104 Bowery. Disease, Chronic Dysentery, or  
Bloody Flux. Symptoms, unusual flatulency in the bow-  
els, frequent, frequent inclination to go to stool, tenes-  
mus, loss of appetite, nausea, vomiting, frequency of pulse,  
and great debility, sense of burning heat, mixed  
with blood, great debility, sense of burning heat, with an  
intolerable bearing down of the parts. Mr. Cameron is en-  
joying perfect health, and returned his sincere thanks for  
the extraordinary benefit he had received.

ASTHMA. Three years standing.—Mr. Robert  
Monroe, Schuylkill, afflicted with the above distressing  
malady. Symptoms, great languor, flatulency, disturbed  
rest, nervous headache, difficulty of breathing, tightness and  
restlessness across the breast, dizziness, nervous irritability and  
restlessness, could not lie in a horizontal position without  
the sensation of impending suffocation, palpitation of the  
heart, distressing cough, costiveness, pain of the stomach,  
drowsiness, great debility and deficiency of the nervous en-  
ergy. Mr. R. Monroe gave up every thought of recovery,  
and dire despair set on the countenance of every person in-  
terested in his existence or happiness; till by accident he  
noticed in a public paper some cures effected by Dr. Wm.  
Evans' Medicine, in his complaint, which induced him to  
purchase a package of the pills, which resulted in completly  
removing every symptom of his disease. He wishes to  
say his motive for this declaration is, that those afflicted  
with the same or any symptoms similar to those from which  
he is happily restored, may likewise receive the same inesti-  
mable benefit.

Liver Complaint.—Ten years standing.—Mrs Hannah  
Brown, wife of Joseph Brown, North Sixth street near  
Second street, Williamsburg, afflicted for the last ten years  
with Liver Complaint restored to health through the treat-  
ment of Dr. Wm. Evans. Symptoms: Habitual constipa-  
tion of the bowels, total loss of appetite, excruciating pain  
of the epigastric region, great depression of spirits, languor  
and other symptoms of extreme debility, disturbed sleep,  
inordinate flow of the menses, pain in the right side, could  
not lay on her left side without an aggravation of the pain,  
urine high colored, with other symptoms indicating great  
derangement of the functions of the liver.

Mrs. Brown was attended by three of the first physi-  
cians in, but received no relief from their medicine, till Mrs.  
Brown procured some of Dr. Wm. Evans' invaluable pre-  
parations, which effectually relieved her of the above distress-  
ing symptoms, with others, which it is not essential to in-  
timate. Dr. Wm. Evans.  
City and County of New York.  
Joseph Brown, Williamsburgh, Long Island, being duly  
sworn, do depose and say that the facts set forth in the  
within statement, to which he has subscribed his name, are  
just and true.  
JOSEPH BROWNE,  
Husband of Hannah Brown.  
Sworn before me this